Atjehnese OD4
Makassar OG6
Bali OF7

I 326 301 A [326 301]

[577 cont.]

among the Atjehnese. Wrapping a copper leg-ring with a gold alloy is done as follows: "A piece of soeasa is flattened by being repeatedly heated and then suddenly immersed in cold water until it has the proper form to be wrapped completely around the copper base which is first well moistened with a mixture of finely pounded borax and water. The sheet of soeasa is pressed tightly against the copper and is then bound all around with a cord to make it as nearly as possible the same shape as the copper. The whole is now quickly immersed in a mixture of borax and water, after which it is placed in a little fire of glowing coals. As soon as the workman sees any flowing of the metal, he pours a little water over the article to cool it. The irregularities in the soeasa are then beaten out with an iron hammer on an anvil. The heating and cooling are repeated until the process is finished" (1).

1. Loebèr, op. cit., p. 65.

A M B [326]

The actual technique employed by the goldsmith and silversmith is much the same as in Europe. Fine chased work is done in various areas of the archipelago (Bali, southern Celebes, Atjeh). Beautiful bowls are to be seen, for example, on Bali, but the gold and silver covering of the kris sheaths in particular are outstanding here.

Filigree or kantille work is preferred for silver.

Filigree work is done in many areas, but the land for it is the Padang Highlands. All kinds of miniature furniture are made for the European collector, but the native work is found on the lids of bamboo tubes and on the ornaments worn by the women.

To obtain the necessary wire, the metal is drawn out as thin as possible and then pulled through ever smaller holes in an iron draw-board until the desired size is obtained.

To make the article, the wires are cut to the required length, bent to proper form, and [578] arranged, after which

Mori-Laki OG7
Borneo OC1
Bali OF7
Javanese OE5
Malays AN5
Makassar OG6

Br 411 [93 cont.] the Dajak and the Orang bĕnuwa, at least the wooden ones, are provided with iron lance-heads. The lances bear various names according to the various kinds of shafts and points they have. Br Bl J 411 The most general name is tumbak, by which the lance on Java, Bali, Borneo, etc. is known. The light, short lance, which is used more for throwing, is called lambing, Javanese lĕmbing. The shafts are of thick rattan or of wood, often decorated with bands of some kind of metal, gold or silver, or with rattan rings and human or goat hair. They are generally eight to nine feet long. Those of the Balinese, however, are the longest, often measuring four meters and more. The lance is properly called their national weapon (1).

1. Bloemen Waanders, op. cit., p. 149.

e. Daggers and Krises

I MK MI J 411 Krises and daggers originated from the lance (2). We

2. Tylor, Anthropology, p. 192.

326 may say that the primitive dagger is merely a spearhead without a shaft. The pomiard is the national weapon among some peoples, especially among the Javanese, the Malays, the Buginese, Makassarese, etc. The Malay and Javanese name for the dagger or poniard is kris. Its shapes are innumerable, and there are just as many names because they indicate the shape of blade, hilt, and sheath. On Java alone there are more than 100.

The blade of the kris is usually three to four decimeters long and always flat, and it often has a wavy shape. The blade M·L of most of the krises is damasoened with pamor, a kind of [439 316] magnetic iron that is brought from Luwu on southern Celebes.

I MK MI J 411 326

[93 cont.] This damascening is done by forging the iron with the pamor. After the weapon is finished, it is smeared with sulpharsenide (3)

3. This treatment has given rise to the story that krises are poisoned, a story that those who offer krises to museums like to repeat.

and lemon juice, [94] which makes the iron black and the pamor silvery-white. The hilt is nearly always made of wood, horn, ivory, or metal, worked into the most fantastic forms and among the well-to-do often set with precious stones. The sheath is always of wood and for handsome krises are, in addition, covered with a second sheath of pinchbeck, silver, or gold.

The kris is not only a weapon that is part of the battle equipment, but is also worn ceremonially, hence as a body ornament. There are various regulations for wearing it on such occasions. In the first place, the kris is often worn on the back. J MK 411 The Buginese and Makassarese, however, characteristically wear the kris stuck in the front of the belt against the body (1). The

1. Matthes, Boegin.Wrdb., pp. 289 and 738.

Javanese never carries it this way unless he has evil intentions (2).

2. Tijdschr. v. Ind. T.L.en Vk., Vol. XXVI, p. 302.

R-L 411 292 The rule is that he should wear it in his belt behind the body. In the Lampong districts in particular there are minute regulations on this point (3). The kris is sometimes carried on the right

3. Harrebomée, Bijdragen t. d. T.L. en Vk. v. Ned. Ind., Vol. X, p. 375. Pleyte, "Critiek op Schmeltz' 'Indonesische

123 chosen to remain in office he then goes back to where he
609 came from. This evidently was quite something to them. I always added that this was neither better nor worse, but just a different way of doing things. I think I put the point across. I said that in the United States we had large houses and big buildings because the weather was so cold. But basically the principles were the same. I said that they used bamboo for struts and supports while we used steel. They used clay to work where we use cement. Then I brought up the point that they knew considerable about the United States as a result of having seen many moving pictures. On the other hand, we know nothing about Makassar.

272 At this point, without any pressing business, the Kepala kampong called for some coconut water. We had quite a time about the word coconut milk in English. Someone was told to strip a few coconuts and the coconut water was quite good, although I could see that it would spoil rapidly. It was served in glasses, though Rahim asked first if I preferred it from the
[833] nut directly. In Bontorio it is said that this coconut water causes impotence, but the men drank it.

563 The assistant showed me some silver filigree work. It
326 struck me as mediocre, but I said that it was fine. Later van
439 der Wetering, Secretary of the Centrum Cultureel Stichting [Cultural Foundation Center] in Makassar, said that it was poor and made for the tourist trade. They use a kind of tamarind acid to clean such silver work. It is actually quite banal. One fellow said that the Chinese brought the silver
435 from Hongkong and gave it to the smiths. Later they bought the finished article back and sold it. The fellow who was the constructor of the building said that there was much trouble nowadays. He needed a truck but could get one only by paying f.80 per day. But he could make only f.75 per day. When I commented: apa boleh buat [what can be done about it?] they laughed.

829 We talked about mobility and change from generation to generation. I said that in the United States a son seldom followed the trade of his father. Although this was not too clear they seemed to be surprised. They implied that if the father was a smith, his son would be one also.

609 After a hearty farewell, we went back to the Karaeng. He
156 was there, and there were still many people around. We went in and noted that the atmosphere was entirely different. He is a kind of United States business man in type. He is close mouthed and position-proud. Perhaps he was just embarrassed. However, I missed the give and take that was so

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this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

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The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

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Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

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I was told that they had never heard of bark cloth.

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There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

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Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

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Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

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I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

563 can they buy it. I took a photograph of the market
427 site.

Then we went to pekoeboeran, the cemetery, or at least
764 to one of them. There we noted one large cement Chinese
565 grave, and numerous native graves. I again took a photo-
graph. Saleh said that both men and women have two grave
stones or wooden posts. Most of those I saw were low and
small. Names and dates are carved on them, but are al-
most not readable. It is almost pathetic, as was the site
of a bier with painting and the undertaker's name (I suppose)
on the cloths around it. It was standing outside next to the
house near Saleh's. Here, an old man of about ninety died
last night and he is to be buried today. I was told that al-
though these grave stones are low (orang hamba) [literally
"slaves"], nobles have high ones.

472 Then we went to Liyu's other factory which is a com-
339 bination of brick and tile manufacturing. I took a photo-
graph there. He is a rather remarkable person. Together
his factories use eighty men.

● 326 Then we went to see the blacksmith shop. The smith is
463 an old man and they say that formerly he had a double
178 piston bellows, of the old style, such as is now found in the
782 Buginese country. Now, however, he uses a Makassar-
412 made single cylinder, double-action bellows, which is very
effective. I asked Saleh if the smith employs special prayers,
etc. He said that maybe the old man did, but that the young
ones do not. He also said that usually here at least one son
follows his father's trade. However, many young smiths
now go to work in Makassar rather than work in the shop
found in their own kampong.

Then we went to another smith's not far off. This be-
longed to the son of the old man. We saw a parang [large
knife] and a right angle scythe in rough form. The bellows
really worked. Then we went to the carpenter shop. Here
[322] everything is made, including wheels. The carpenter is a
student of the old bearded fellow.

164 Finally we went back to the house stopping first at the
743 leper asylum of Makassar which is in the kampong. (See map)
758 [Lost] The leper asylum is run by a stocky, tough, Swiss
Salvation Army nurse. The government built the asylum
and supports it. It is very clean and impressive. Unless
the lepers are in very bad shape, they live in bungalows.
These dwelling places are much better than native houses.
There are many children. The Swiss nurse said that the
children especially get leprosy, and that when children are
born in the colony they are taken from the parents who

159 are plenty of people in his house including the two very pretty young girls who do the fine weaving. Saleh said that they both had learned gold work too, and that during a rush they are able to help him and his cousin helper. When there is not so much rush, they weave. The old man said he was also a carpenter in the old days, and pointed out the houses he had built in the leprosarium. He said he was born in Laikang, where there is much salt making from sea water.

774 Saleh uses the word dewata for spirit in the animistic sense, and also understands the term sumangat.

000 Most of the day was spent in looking around. Tomorrow I will go through my notes for questions and further discussion.

871 Balombaru, September 2, 1949: This third day I thought
157 I would go through my notes, but I got sidetracked onto
326 Saleh's answers to the schedule. This is all right, although the going is very slow. One thing is very dramatic.
159 Saleh told me about his personal tragedy as far as education is concerned. He said that he wanted to go to normal school, but that the fee was f. 65. Neither he nor his father could afford this. They tried to sell portions of their rice fields, but times were bad then and there were no buyers. Saleh said that he then went to the teacher (I gather it was the superintendent) of the normal school and asked why he must pay f. 65. The answer was that that was the price of board and room. At this Saleh offered to bring a mat and sleep on the floor and to get his own food. However, the superintendent said no. As Saleh told me the story, much affect could be noted. And he added that plenty of other boys have had the same trouble. He is truly an ambitious man and would have justified any help given him. He said that he had trained lots of young goldsmiths and that they were now scattered all over. He said that he had trained so many that often one found villages around here where there were formerly no goldsmiths at all and which now consisted of a good number of goldsmiths.

[535] One thing before the schedule: I talked about the dancing
584 girls. They told me that the Makassarese are very strict
834 regarding all girls. One might not approach a girl directly but only through relatives and always in a respectable fashion. In regard to the go-between in marriage, they said that many of the girls in school today are scorning the old practice. However, an old man, cackling, said that the padjoge in the Buginese country were different. He said

582 Regarding endogamy of the fishermen, they said my
463 notes were not correct, but agreed that they lived in separate
114 kampongs. Also, the sailors live in separate kampongs, but
226 again they said that it is not true about their being endogamous. After all, however, Friedericy said merely that they had a tendency toward endogamy.

326 It is not true that all smiths come from Sidenreng. I was
554 shown Makassarese knives and they said that only Makassarese
411 smiths could make them. They also showed me a fine kris. They said that different kinds of krises also had pangkat, and that men used types according to their own rank.

563 They said that there are no Badjo [Sea Gypsies] around here. They live on islands.

463 There are plenty of potters here, or rather in Djongaya.
306 They are men as well as women.

286 There are basket makers here also. I saw one in the kampong. There are also mat makers. And nearly all sarongs are homemade. Spinning wheels are present but they are not much in use. They did use them during the Japanese time, and certainly know how to. Also there is not much use of dye, but here too there is no lack of knowledge on the subject.

224 Deer hunting is not common here, but is carried on elsewhere. They are interested in the Java--deer--import story.

346 Regarding the urn on top of the mosque, they said that it
177 was from an old radja cemetery. I will see the latter soon.

The old fellows knew all about the pre-1906 kasuwijang as
565 written up in Friedericy. They knew about the forty and six
567 sets of specialists in the old court. And they agreed about the three ways of getting slaves in the old days. They said that a man a little lower might marry a little higher, but there would be much gossip on this matter if he did. They agreed about the tawa-ana division in a slave-free, (wife-husband) marriage.

685 They said that there was no cattle stealing here, but that
582 it was heard of in other regions. It was also known that in some places girls will not marry a non-thief.

178 Regarding the taboo on yellow worn by non-royalty, they
565 said that this is no longer practiced. Still, however, they
292 could see the point and I got the impression that there may be something to it. They added that gadu, a type of gauze sarong, which is used at feasts by nobles and at marriage, can be used by anyone. Saleh has a remarkable festive belt for a kris. His father's photograph shows him in former years with it. It is woven with the verses from the Koran.